

ARTICLES AGREED VPON

by the Arch-Bishops and Bishops
of both *Prouinces*, and the
whole CLERGIE.

In the Conuocation holden at L O N D O N,
in the yeere 1 5 6 2.

For the auoiding of diuersities of opinions,
and for the stablishing of Consent touching
true RELIGION.

Re-printed by His *Majesties* Commandement: with
His Royall *Declaration* prefixed
therevnto.



L O N D O N,
Printed by ROBERT BARKER, Printer to the *Kings*
most Excellent MAIESTIE: and by the Assignes
of IOHN BILL. Anno 1 6 3 3.

ARTICLES

AGREED UPON

by the Arch-Bishop and Bishops

of both Provinces, and the

in the Councils of London

for the better government of the Church

and the Kingdom of England

and the Religion

in the Kingdom of England

and the Religion

in the Kingdom



LONDON

Printed by Robert Barker, Printer to the Kings

most Excellent Majesty: and by the Bishops

of London, 1663.



HIS MAIESTIES DECLARATION.



Being by Gods ordinance, according to Our iust Title, Defender of the Faith, and supreme Governour of the Church, within these Our Dominions, Wee hold it most agreeable to this Our Kingly Office, and Our owne Religious zeale, to conserue and maintaine the Church committed to Our charge in the vnitie of true Religion, and in the bond of peace: and not to suffer vnecessary Disputations

tations, altercations, or questions to bee rayſed, which may nourish faction both in the Church and Common-wealth. Wee haue therefore vpon mature deliberation, and with the aduice of ſo many of Our Biſhops as might conueniently bee called together, thought fitte to make this Declaration following. That the Articles of the Church of England (which haue been allowed and authorized heretofore, and which Our Clergie generally, haue ſubſcribed vnto) doe containe the true doctrine of the Church of England, agreeable to Gods word: which Wee doe therefore ratifie and confirme, requiring all Our louing Subjects to continue in the vniſorme profeſſion thereof; and prohibiting the leaſt difference from the ſayd Articles, which to that end Wee commaund to be new printed, and this Our declaration to be publiſhed therewith.

That We are ſupreame Gouvernour of the
Church

Church of England : and that if any difference arise about the externall policie, concerning Iniunctiōs, Canons, or other Constitutions whatsoeuer thereto belonging : the Clergie in their Conuocation is to order and settle them, hauing first obtained leaue vnder Our broad Seale so to doe : and Wee approving their sayd Ordinances and Constitutions, providing that none be made contrary to the Lawes and Customes of the Land.

That out of Our Princely care, that the Churchmen may doe the worke which is proper vnto them : the Bishops and Clergie, from time to time in Conuocation, vpon their humble desire shall haue licence vnder Our broad Seale, to deliberate of, and to doe all such things, as being made plaine by them, & assented vnto by Vs, shall concerne the settled continuance of the doctrine & discipline of the Church of England now established :

from which We will not endure any varying, or departing in the least degree.

That for the present, though some differences haue been ill raised, yet We take comfort in this, that all Clergie-men within Our Realme, haue alwayes most willingly subscribed to the Articles established, which is an argument to Us, that they all agree in the true vsuall literall meaning of the sayd Articles, and that euen in those curious points in which the present differences lie, men of all sorts take the Articles of the Church of England to bee for them, which is an argument againe, that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy differences, which haue for so many hundred yeeres, in different times and places, exercised the Church of Christ: Wee will that all further curious search be layd aside, and these disputes shut vp in Gods promises

mises, as they be generally set forth in the
 the holy Scriptures; and the generall mea-
 ning of the Articles of the Church of Eng-
 land according to them. And that no
 man hereafter shall either print or preach,
 to draw the Article aside any way, but shall
 submit to it in the plaine and full meaning
 thereof: And shall not put his owne sense or
 Comment to bee the meaning of the Article,
 but shall take it in the literall and Gramma-
 ticall sense.

That if any publique Reader in either
~~Our Uniuersities~~, or any Head or Master
 of a Colledge, or any other person respec-
 tiuely in either of them, shall affixe any new
 sense to any Article, or shall publickly reade,
 determine, or hold any publique disputation,
 or suffer any such to bee held either way, in
 either the Vniuersities or Colledges respec-
 tiuely; or if any Divine in the Vniuersities
 shall preach or print any thing either way, o-

ther then is already established in Conuocation with Our Royall assent: he, or they the offenders, shall bee lyable to Our displeasure; and the Churches censure in Our Commission Ecclesiasticall, as well as any other: and Wee will see there shall bee due execution vpon them.

ARTICLES



ARTICLES OF RELIGION.

I.

¶ Of Faith in the holy TRINITY.

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodnesse, the Maker and preserver of all things both visible and invisible. And in unity of this Godhead there bee three persons, of one substance, power, and eternity: the Father, the Sonne, and holy Ghost.

2.

¶ Of the Word or Sonne of God, which was made very man.

THE Sonne, which is the word of the Father, begotten from everlasting of the Father, the very and eternall God of one substance with the Father, tooke mans nature in the wombe of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioyned together in one person,

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never to be disaied, whereof is one Christ, very God
and very man who truly suffered, was crucified,
dead, and buried, to reconcile his father to us; and
to be a sacrifice, not onely for originall guilt, but also
so for actuall sinnes of men.

10. ¶ Of the going downe of Christ
into Hell.

As Christ died for us and was buried: so also is
it to be beleued, that he went downe into hell,

11. ¶ Of the Resurrection of Christ.

Christ did truly rise againe from death, and tooke
againe his body, with flesh, bones, and all things
appertaining to the perfection of mans nature,
whereof he ascended into heauen, and there sit-
teth, vntill he returne to iudge all men at the last
day.

12. ¶ Of the holy Ghost.

The holy Ghost, proceeding from the father and
the Sonne, is of one Substance, Maiestie and
Glozy, with the father and the Sonne, very and
eternall God,

6.

13. ¶ Of the sufficiencie of the Holy Scriptures
for saluation.

Holy Scripture containeth all things necessary
to saluation: so that whatsoeuer is not read
therein, nor may be proued thereby, is not to bee
required of any man, that it should be beleued as

criticks of Religion

an Article of the faith, or bee thought requisite:
necessary to saluation. In the name of the holy
Scripture, wee doe vnderstand these Canonical
Bookes of the Old and New Testament, of whole
authoritie was neuer any doubt in the Church.

Of the names and number of the

The Old Testament	
The 1. Booke of Genesis	The 1. Booke of Daniel
The 2. Booke of Exodus	The 2. Booke of Ezra
The 3. Booke of Leviticus	The 3. Booke of Nehemiah
The 4. Booke of Numbers	The 4. Booke of Esther
The 5. Booke of Deuteronomium	The 5. Booke of Daniel
The 6. Booke of Iosue	The 6. Booke of Iob
The 7. Booke of Judges	The 7. Booke of Ieremie
The 8. Booke of Ruth	The 8. Booke of Lamentations
The 9. Booke of Samuel	The 9. Booke of Ecclesiastes
The 10. Booke of Samuel	The 10. Booke of Ecclesiastes
The 11. Booke of Kings	The 11. Booke of Ecclesiastes
The 12. Booke of Kings	The 12. Booke of Ecclesiastes

And the other Bookes (as Hierome saith) the
Church doeth reade for example of life and in-
struction of manners: but yet herein is not any thing to
establishe any doctrine. Such are these following.

The 3. Booke of Esdras	The 3. Booke of Esdras
The 4. Booke of Esdras	The 4. Booke of Esdras
The Booke of Tobias	The Booke of Tobias
The Booke of Iudeth	The Booke of Iudeth
The rest of the Booke of Iudith	The rest of the Booke of Iudith
The Booke of Bel and the Dragon	The Booke of Bel and the Dragon
The Booke of Maccabees	The Booke of Maccabees
The Booke of Maccabees	The Booke of Maccabees

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All the Bookes of the New Testament, as they are commonly received, we doe receive and account them Canonical.

Of the Old Testament,

The Old Testament is not contrary to the New: for both in the Old and new Testament, everlasting life is offered to mankinde by Christ, who is the only Mediator betweene God and man, being both God and man. Wherefore they are not to be heard which feigne that the old fathers did looke onely for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, doe not bind Christian men, nor the civill precepts thereof ought of necessity to be received in any Common wealth: yet notwithstanding, no Christian man whatsoever, is free from the obedience of the Commandements, which are called Morall.

Of the three Creedes.

The three Creedes, Nicene Creede, Athanasius Creede, and that which is commonly called the Apostles Creed, ought thoroughly to be received and beleaved: for they may be proved by most certaine warrants of holy Scripture.

Of originall birth or sinne.

Originall sinne standeth not in the following of Adam: (as the Pelagians doe basely talke) but it is the fault and corruption of the nature of every man,

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faith: and yet a most wholesome doctrine; and very full of comfort: and more largely is expounded in the Homily of Justification. One, and most principal thing, touching this our doctrine is, that we are justified by faith, and not by good works. Of good works, and their use, we shall speak hereafter. ¶ **A**lbeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sinnes, and endure the severity of Gods judgement: yet are they pleasing and acceptable to God in Christ, and doe spring out necessarily of a true and lively faith: in so much that by them a lively faith may be as evidently known, as a fire is discerned by the fruit.

13.

¶ Of works before Iustification.

VWorks done before the grace of Christ, and the inspiration of his holy spirit, are not acceptable to God, forasmuch as they spring not of faith in Jesus Christ: but their doerly make men meet to receive grace, by the which the forborne Author say, do receive grace of contrition: yet not only for that they are not done by faith, but because they are not done with a true heart, we doubt not but they have the nature of sinne.

Mat. 12. 33.
Rom. 8. 8.
Tit. 1. 14.
Heb. 11. 6.

.14.

¶ Of works of Supererogation.

Voluntary works, besides, over and above Gods Commandments, which they call works of Supererogation, can never bring forth out arrogance and impiety. For by them men doe

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doe declare that they doe not only render vnto God as much as they are bound to doe, but that they doe moze for his sake, then of bounden duety is required: whereas Christ saith plainly, When yee haue done all that are commanded to you, say, we are vnprofitable seruants.

¶ Of Christ alone without sinne.

Christ in the truethe of our nature, was made like vnto vs in all things (sinne onely except) from which hee was clearely void, both in his flesh, and in his Spirit. Hee came to bee a Lambe without spot, who by sacrifice of himselfe once made, should take away the finnes of the world: and sinne (as Saint Iohn saith) was not in him. But all wee the rest, (although baptized, and borne againe in Christ) yet offend in many things, and if wee say we haue no sinne, wee deceiue our selues, and the truethe is not in vs.

16.

¶ Of sinne after Baptisme.

Not euery deadly sinne willingly committed after Baptisme, is sinne against the holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to bee denyed to such as fall into sinne after Baptisme. After wee haue receiued the holy Ghost, we may depart from grace giuen, and fall into sinne, and by the grace of God (we may) arise againe, and amend our liues. And therefore, they are to be condemned, which say they can no more sinne as long as they liue heere, to deny the place of forgiveness to such as truely repent.

¶ Of

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17

¶ Of Predestination and Election.

Predestination to life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) hee hath constantly decreed by his counsell, secret to vs, to deliuer from curse and damnation, those whom he hath chosen in Christ out of mankinde, and to bring them by Christ to everlasting saluation, as vessels made to honour. Wherefore they which bee indued with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they bee iustified freely: they be made sonnes of God by adoption: they be made like the Image of his onely begotten Sonne Iesus Christ: they walke religiously in good workes, and at length by Gods mercy, they attaine to everlasting felicitie.

Rom. 8. 29.
or

As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and vnspcakable comfort to godly persons, and such as seeke in themselves the working of the Spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing bp their minde to high and heavenly things, as well because it doeth greatly establish and confirme their faith of eternall saluation, to be enioyed through Christ, as because it doeth feruently kindle their loue towards God: So, for curious and carnall persons, lacking the Spirit of Christ, to haue continually before their eyes the sentence of Gods predestination, is a most dangerous downefall, whereby the deuill doeth

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doeth thrust them either into desperation, or into
retchlesse of most vncleane living, no lesse peril-
lous then desperation.

Furthermore, wee must receiue Gods promises,
in such wise as they be generally set forth to vs in
holy Scripture: and in our doings, that will of
God is to be followed, which wee haue expressly
declared vnto vs in the word of God.

18.

¶ Of obtaining eternall saluation, onely by the
Name of Christ.

They also are to be had accursed, that presume to
say, that every man shall bee saued by the law
or sect which he professeth, so that he be diligent to
frame his life according to that law, and the light
of nature. For holy Scripture doth set out vnto vs
onely the Name of Jesus Christ, where by men must
be saued.

19.

¶ Of the Church.

The visible Church of Christ, is a congregation
of faithfull men, in the which the pure word of
God is preached, and the Sacraments be duely mi-
nistred, according to Christs ordinance, in all those
things that of necessitie are requisite to the same.

As the Church of Hierusalem, Alexandria, and
Antioch haue erred: So also the Church of Rome
both erred, not onely in their living and manner of
ceremonies, but also in matters of faith.

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20.

¶ Of the authoritie of the Church.

The Church hath power to decree Rites or Ceremonies, and authoritie in controuersies of faith: And yet it is not lawfull for the Church to ordaine anything that is contrary to Gods Word written, neither may it so expound one place of Scripture, that it bee repugnant to another. Wherefore although the Church be a witnes and a keeper of holy Writ: yet as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to be beleued for necessitie of saluation.

21.

¶ Of the authorie of generall Councils.

Generall Councils may not bee gathered together without the commandement and will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not gouerned with the Spirit and Word of God) they may erre, and sometime haue erred, even in things pertaining vnto God. Wherefore things ordained by them as necessary to saluation, haue neither strength nor authoritie, vlesse it may be declared that they be taken out of holy Scripture.

22.

¶ Of Purgatorie.

The Romish doctrine concerning Purgatorie, Pardons, worshipping and adoration, aswell of Images, as of Reliques, and also invocation of Saints,

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Saints, is a fond thing, vainely invented, and grounded vpon no warrantie of Scripture, but rather repugnant to the word of God.

23.

¶ Of ministering in the Congregation.

It is not lawfull for any man to take vpon him the office of publike preaching, or ministering the Sacraments in the Congregation, before hee bee lawfully called, and sent to execute the same. And those wee ought to iudge lawfully called and sent, which bee chosen and called to this worke by men, who haue publike authoritie giuen vnto them in the Congregation, to call and send Ministers into the Lords vineyard.

24.

¶ Of speaking in the Congregation, in such a tongue as the people vnderstandeth.

It is a thing plainely repugnant to the word of God, and the custome of the Primitive Church, to haue publique prayer in the Church, or to minister the Sacraments in a tongue not vnderstanded of the people.

25.

¶ Of the Sacraments.

Sacraments ordained of Christ, bee not onely badges or tokens of Christian mens profession: but rather they be certaine sure witnesses, and effectual signes of grace and Gods good will towards vs, by the which hee doeth worke invisibly in vs,

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and doeth not onely quicken, but also strengthen and confirme our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptisme, and the Supper of the Lord.

Those line commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimonie, and extreame unction, are not to bee counted for Sacraments of the Gospel, being such as haue growen, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet haue not like nature of Sacraments with Baptisme and the Lords Supper, for that they haue not any visible signe or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed vpon, or to be carried about, but that we should duely vse them. And in such onely, as worthily receiue the same, they haue a wholsome effect or operation: But they that receiue them unworthily, purchase to themselves damnation, as S. Paul saith.

26.

¶ Of the vnworthinesse of the Ministers, which hinder not the effect of the Sacraments.

*Spoken by the
people of the
Church of England
in the year 1548
at the first
synode of London
the xxij. of
April.*
ALthough in the visible Church the euill bee euermingled with the good, and sometime the euill haue chiefe authoritie in the ministration of the word and Sacraments: yet forasmuch as they doe not the same in their owne name, but in Christs, and doe minister by his commission and authoritie, we may vse their ministerie, both in hearing the word of God, and in the receiuing of the Sacraments.

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ments. Neither is the effect of Christs ordinance taken away by their wickednesse, nor the grace of Gods gifts diminished from such, as by faith, and rightly doe receiue the Sacraments ministered vnto them, which be effectuell, because of Christs institution and promise, although they be ministered by euill men.

Neuerthelesse, it appertaineth to the discipline of the Church, that enquiry be made of euill Ministers, and that they bee accused by those that haue knowledge of their offences: and finally being found guilty, by iust iudgement be deposed,

27

¶ Of Baptisme.

Baptisme is not onely a signe of profession, and marke of difference, whereby Christian men are discerned from others that bee not Christened: but it is also a signe of Regeneration or new birth, whereby, as by an instrument, they that receiue Baptisme rightly, are grafted into the Church: the promises of the forgiveness of sinne, and of our adoption to be the sonnes of God, by the holy Ghost, are visibly signed and sealed: faith is confirmed: and grace increased by vertue of prayer vnto God. The Baptisme of young childzen is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

28

¶ Of the Lords Supper.

The Supper of the Lord is not onely a signe of the loue that Christians ought to haue among them.

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themselves one to another: but rather it is a Sacrament of our redemption by Christs death. Inso-
much that to such as rightly, worthily, and with
faith receiue the same, the bread which we breake,
is a partaking of the Body of Christ: and likewise
the Cup of blessing is a partaking of the Blood of
Christ.

Transubstantiation (or the change of the sub-
stance of Bread and wine) in the Supper of the
Lord, cannot be proued by holy writ: but it is re-
pugnant to the plaine words of Scripture, ouer-
throweth the nature of a Sacrament, and hath gi-
uen occasion to many superstitions.

The Body of Christ is giuen, taken, and eaten
in the Supper onely after an heavenly and spiri-
tuall manner. And the meane whereby the Body
of Christ is receiued and eaten in the Supper, is
Faith.

The Sacrament of the Lords Supper was not
by Christs ordinance reserued, caried about, lifted
vp, or worshipped.

29.

¶ Of the wicked which eate not the Body of Christ
in the vse of the Lords Supper.

The wicked, and such as be void of a liuely faith,
although they doe carnally and visibly presse
with their teeth (as S. Augustine saith) the Sacra-
ment of the body and blood of Christ: yet in no wise
are they partakers of Christ, but rather to their
condemnation doe eate and drinke the signe or Sa-
crament of so great a thing.

¶ Of

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30.

¶ Of both kinds.

The Cup of the Lord is not to bee denied to the Lay-people. For both the parts of the Lords Sacrament, by Christs ordinance and commandement ought to bee ministred to all Christian men alike.

31.

¶ Of the one oblation of Christ finished vpon the Crosse.

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sinnes of the whole world, both originall and actuall, and there is none other satisfaction for sinne, but that alone. Wherefore the sacrifices of Masse, in the which it was commonly said, that the Priests did offer Christ for the quicke and the dead, to haue remission of paine or guilt, were blasphemous fables, and dangerous deceits.

32.

¶ Of the marriage of Priests.

Bishops, Priests, and Deacons, are not commanded by Gods Law, either to hold the estate of single life, or to abstaine from marriage: Therefore it is lawfull also for them, as for all other Christian men to marry at their owne discretion, as they shall iudge the same to serue better to godlinesse.

33.

¶ Of excommunicate persons, how they are to be avoided.

That person which by open denunciation of the Church, is rightly cut off from the unity of the Church

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Church, and excommunicated, ought to bee taken of the whole multitude of the faithfull as an Hea-then and Publicane, vntill he be openly reconciled by penance, and receiued into the Church by a Iudge that hath authoritie thereunto.

34.

¶ Of the Traditions of the Church.

IT is not necessary that Traditions and Ceremonies be in all places one, or vtterly like, for at all times they haue bene diuers, and may bee changed according to the diuersitie of Countreys, times, and mens maners, so that nothing bee ordained against Gods Word. Whosoever through his priuate iudgement, willingly and purposely doth openly breake the Traditions and Ceremonies of the Church, which bee not repugnant to the Word of God, and be ordained and approued by common authoritie, ought to be rebuked openly, (that other may feare to doe the like) as he that offendeth against the common Order of the Church, and hurteth the authoritie of the Magistrate, and woundeth the consciences of the weake brethren.

¶ Every particular or nationall Church, hath authoritie to ordaine, change, and abolish Ceremonies or Rites of the Church, ordained only by mans authoritie, so that all things be done to edifying.

35.

¶ Of Homilies.

The second Booke of Homilies, the severall titles whereof wee haue toynd under this Article, doth containe a goodly and wholsome Doctrine, and

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and necessarie for these times, as doeth the former booke of Homilies, which were set forth in the time of Edward the sixth: and therefore we iudge them to be read in Churches by the Ministers diligently and distinctly, that they may be understood of the people.

¶ Of the names of the Homilies.

- 1 **O**F the right vse of the Church.
- 2 Against perill of Idolatry.
- 3 Of repairing and keeping cleane of Churches.
- 4 Of good Workes, first of Fasting.
- 5 Against gluttony and drunkennesse.
- 6 Against excesse of apparell.
- 7 Of Prayer.
- 8 Of the place and time of Prayer.
- 9 That common Prayers and Sacraments ought to be ministred in a knowne tongue.
- 10 Of the reuerent estimation of Gods Word.
- 11 Of almes doing.
- 12 Of the Natiuity of Christ.
- 13 Of the Passion of Christ.
- 14 Of the resurrection of Christ.
- 15 Of the worthy receiuing of the Sacrament of the Body and blood of Christ.
- 16 Of the gifts of the holy Ghost.
- 17 For the Rogation dayes.
- 18 Of the state of Matrimonic.
- 19 Of Repentance.
- 20 Against idlenesse.
- 21 Against Rebellion.

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36.

¶ Of consecration of Bishops and Ministers.

The Booke of Consecration of Archbishops, and Bishops, and ordering of Priests and Deacons, lately set forth in the time of Edward the sixth, and confirmed at the same time by authoritie of Parliament, doth containe all things necessary to such Consecration and ordering: neither hath it any thing, that of it selfe is superstitious and vngodly. And therefore, whosoever are consecrated or ordered according to the Rites of that Booke, since the second yeere of the aforesaid King Edward, vnto this time, or hereafter shall be consecrated or ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

37.

¶ Of the Ciuill Magistrates.

The Queenes Maiestie hath the chiefe power in this Realme of England, and other her Dominions, vnto whom the chiefe gouernment of all estates of this Realme, whether they be Ecclesiasticall or Ciuill, in all causes doth appertaine, and is not, nor ought to be subject to any forreine Iurisdiction.

Where wee attribute to the Queenes Maiestie the chiefe gouernment, by which titles wee vnderstand the mundes of some slanderous tongues to bee offended: wee giue not to our Princes the mingling, either of Gods word, or of the Sacraments, the which thing the Injunctions also lately set forth

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foorth by Elizabeth our Queene doe most plainly testifie: but that onely prerogative which wee see to haue beene giuen alwayes to all godly Princes in holy Scriptures by God himselfe, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiasticall or Temporall, and restraîne with the Ciuill sword the subhorne and euill doers.

The Bishop of Rome hath no Iurisdiction in this Realme of England.

The Lawes of the Realme may punish Christian men with death, for heynous and greuous offences.

It is lawfull for Christian men, at the Commandement of the Magistrate, to weare weapons, and serue in the warres.

38.

¶ Of Christian mens goods, which are not common.

The Riches and goods of Christians are not common, as touching the right title and possession of the same, as certaine Anabaptists doe falsely boast. Notwithstanding, euery man ought of such things as he possesseth, liberally to giue almes to the poore, according to his ability.

39.

¶ Of a Christianmans oath.

As we confesse that vaine and rash swearing is forbidden Christian men by our Lord Iesus Christ, and James his Apostle: So we iudge that Christian Religion doth not prohibite, but that a man

The Table.

man may sweare when the Magistrate requireth, in a cause of faith and charitie, so it be done according to the Prophets teaching, in iustice, iudgement, and trueth.

40

¶ The Ratification.



His Booke of Articles before rehearsed, is againe approued, and allowed to be holden and executed within the Realme, by the assent and consent of our Souereigne Lady ELIZABETH by the grace of God of England, France and Ireland Queene, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed againe by the subscription of the hand of the Arch-bishop and Bishops of the vpper House, and by the subscription of the whole Clergie in the neather House in their Conuocation, in the yeere of our Lord 1571.

THE TABLE.

- 1 OF Faith in the Trinitie.
- 2 Of Christ the Sonne of God.
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FINIS.